

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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CONDITIONS.

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From the Am. Bap. Magazine.

RECOLLECTIONS OF PRIMITIVE CHRISTIANITY. No. II.

To sketch all the lovely traits of character
in the early Christians, in any manner worthy
of their high importance, would require a vol-
ume. It would be exceedingly interesting in-
deed, to pause on every feature, and contem-
plate it until we had acquired it for our own;
but the most that our limits allow, will be to
glance only at some of the most prominent; and
as we have already considered the conduct of
the primitive disciples amongst themselves, we
shall now look principally at those traits which
have particular reference to their relation to
the world.

Nothing is more evident, then, than that it
possessed not their affections.

It is a nice and difficult point to determine,
how far a Christian may mingle with the world,
and be innocent. A mistake here is very easy
to be made; and in avoiding one extreme,
there is great danger of running into the other.
Perhaps it is impossible to prescribe any pre-
cise rules on this subject that will apply to ev-
ery case; and even if the line of separation
between Christians and the world could be ex-
actly defined, the very best rule of conduct
which we could adopt, would be the cultivation
of a devout and holy disposition. A pious heart
is in every case the best casuist; and were we
always careful to cherish its devotional feeling,
there would be but little danger of our ever do-
ing wrong. Let a Christian, when brought
into any peculiar strait, ask himself what
course would be most for the glory of God;
and generally speaking, his question of diffi-
culty will be solved. Or if he cannot always
determine this point, he may gain assistance
from a recurrence to the practices of Christ's
first disciples.

Now it is evident, that though we are some-
times at a loss to find the exact line of separa-
tion, there is a line, broad and real. The primi-
tive Christians acted on the ground that there
was, and hence derived all their peculiar hopes
and enjoyments. They evidently looked upon
this world, rather as a place of banishment,
than as their home; upon its friendship as sin-
ful and dangerous; upon its stations, its riches,
its pleasures, as dreams. They considered
themselves as probationers for heaven, and that
their only business here was to glorify God,
and make others Christians. These few facts
may comprehend all that is distinctive in the
Christian character, and constitute of them-
selves a sufficient test of Christian discipleship.

It was from principles like these, that "Moses,
when he was come to years, refused to be called
the son of Pharaoh's daughter, choosing rather
to suffer affliction with the people of God, than
to enjoy the pleasures of sin for a season; es-
teeming the reproach of Christ greater riches
than the treasures of Egypt. It was from prin-
ciples like these, that all the ancient saints sub-
mitted to poverty and reproach—wandered
about in sheep-skins and goat-skins, being des-
tute, afflicted, tormented. For in the lan-
guage of Minucius Felix, himself an early
Christian, "that man goes happier to heaven
who is not burdened with the possessions of
the world. We choose rather to condemn
riches, than to possess them; preferring inno-
cency and patience to them, and desiring rather
to be good, than prodigal. Our courage is
increased by infirmities, and affliction is often
the school of virtue."

The conduct of the primitive Christians was
marked by deep seriousness. A seriousness
as much to be distinguished from a morose and
morbid melancholy, as from a thoughtless and
foolish mirth. It was a seriousness that de-
rived its character from the nature of those
subjects which are the theme of Christian con-
templation—from all that is pure in communion
with God; from all that is ennobling in a sense
of our relation to immortality; from all that is
subduing in the thought of death; and from
all that is grateful in the consolation of the
Christian hope. There is nothing, surely, in
the contemplation of such subjects as these,
inconsistent with a calm and substantial plea-
sure, or even with the most thrilling joy; and if
at any time they tinge the mind with a shade of
pensive and disturbing grief, it is more in con-
sequence of its anxiety for the safety of others,
than of any distressing apprehension for its
own.

This was precisely the seriousness of the
primitive Christians—uniform and consistent
throughout. They had no time, they had no
heart, for light and trifling amusement. An
omniscient God above, an awful eternity before
them, the pains and agonies of the cross, gra-
titude of the Savior, the value and danger of the
immortal soul, all constrained them to be sober
minded. And why should not the same re-
straints operate on all Christians, in the same
manner? Have things so altered that we may
retain our hopes of heaven, and at the same
time yield ourselves to the tyranny of passion
or of pleasure? Have sin and holiness be-
come so congenial that we may suffer ourselves
to be led willing captives to Satan, and still be
possessed of the love of God? If not, what
can we think of those who, professing godli-
ness, can indulge, apparently, without com-
punction, in the idle scenes of this world's gid-
diness? Or what can we think of those, who
in certain situations, can wear the garb of sanc-
tity, and manifest feelings of religious tenderness,
while in others, they can throw off the
character of the Christian, and give loose to
every expression of unhalloved mirth? Do
not such deserve the cutting rebuke that was
once addressed to the inconsistent Peter,
"Did not I see thee in the garden with Him?"
Where in the Bible, where in reason, where
in conscience, can we find a licence for such
inconsistency? Oh,

To court a grin, when you should woo a soul;
To break a jest, when pity would inspire
Pathetic exhortation; or to treat
The skittish fancy with facetious tales,
When sent with God's commission to the heart.
So did not Paul.

No: he was serious
In a serious cause; he would not stoop
To conquer those by jocular exploits,
Whom truth and soberness assailed in vain."

The early Christians were characterized by
humility. This is a grace peculiar to the Chris-
tian religion. How little it was practiced, or
even known in the heathen world, appears from
the fact that they had no name for it. But it
is a virtue of passing excellence, and has been
deservedly esteemed as the highest Christian
attainment.

It was remarkably conspicuous in the blessed
Saviour himself. "Though he was rich, for
our sake he became poor, that we through
his poverty might be made rich." "He made
himself of no reputation, but took upon him the
form of a servant, and was made in the like-
ness of men." Christ's blessed feet his dis-
ciples followed, and beautifully exemplified the
same heavenly virtue. In all their intercourse
with the world and with one another, they al-
ways exhibited the loveliness of a lowly mind.
They possessed the deepest conviction of their
unworthiness—a sense of their entire depend-
ance on God—and of the necessity of his smile
to afford them any real enjoyment. They were
prepared therefore to esteem others better than
themselves; and while this principle preserv-
ed their own souls in safety, it was the fuel
that fed their animation, and the secret of all
their usefulness to others. Hence the appeal
of Paul to his Ephesian brethren. "Ye know
that from the first day that I came into Asia, af-
ter what manner I have been with you at all sea-
sons, serving the Lord with all humility of mind,
and with many tears and temptations which be-
felled me by the lying in wait of the Jews; and
hence, in every age, the holiest men have been
the most humble, "just as the corn," to use
the language of the excellent Cecil, "which is
fullest in the ear, inclines itself most to the
earth."

Another trait in the character of the primi-
tive Christians was activity and benevolent
exertion. They contemplated man as a sinner
and a sufferer. They knew of a way of recov-
ery from the fearful gulf of moral ruin in which
he was plunged. Their own bosoms had thrilled
with the joy of his salvation, and they longed
to point the downcast eye of the hopeless
and the lost to its blessed repose. Their souls
were fixed on this grand object—of rescuing
men from misery and sin, and they pursued it
with a warmth of zeal and strength of effort
which no ingratitude could weaken, no obsta-
cles withstand, no discouragements repress, no
distresses chill. They came up cheerfully to
the work, sustaining the spoiling of their goods,
knowing that in heaven they had a better and
more enduring substance, and a quieter and
more enduring home. They knew that their
duty was to yield themselves entirely to God,
and that with this, selfishness and self indul-
gence were utterly inconsistent. Their prop-
erty, their talents, their influence, their whole
souls, they surrendered therefore a living sac-
rifice on the altar of their holy faith. Hence
the declaration of Paul, "And I will very glad-
ly spend and be spent for you, though the more
abundantly I love you, the less I be loved."—
Oh, when was ever heroism so lofty, philan-
thropy so warm, benevolence so pure, self-con-
secration so entire? Where can we discover
brighter traits of moral courage than in those
men, who, in laboring for the good of man were
led to endure derision and contempt, mockings
and scourings, winds and billows, stripes and
imprisonments, tortures and death? Would to
heaven that such an elevated piety might again
characterise the church. Would that it were
even now exhibiting through all our conduct
its delightful and holy features; pervading our
whole affections; beating with every pulsation;
warming with every breath; and stamping its
blessed impress on our hearts, our minds, and
our souls.

FROM THE CHRISTIAN WATCHMAN. THE CHRISTIAN IN DEATH.

I was recently called to sit during the night,
by the bed of a friend, to whom many wear-
some days and weeks of sickness have been
appointed. It is a privilege thus to sit, when
we can see exercised the calm resignation
which the faith of the gospel alone can impart;
when the sufferer possesses the sweet assu-
rance, that for him to live is Christ, and to die
is gain. Better, indeed, is the house of sor-
row, than the house of joy, if the living will
lay it to heart, that to them also the hour of
sickness is approaching.

I was led to reflect upon the circumstances
connected with the triumphant closing scene
of one, the loss of whose extended usefulness
we have just been called to lament, and whose
memory will long be cherished. I dwelt par-
ticularly upon his remark to a young friend,
that he had given himself early to the Re-
deemer; and I was led to think of the connec-
tion between an early consecration to his ser-
vice, and a peaceful death. Now this is not
granted to all, who, we may hope, are sincere
Christians. To some, their sun sets in a
cloud, and they enter the dark valley lonely,
and full of apprehension, although we may be
permitted to hope, that before they have fully
passed it, their sorrow is exchanged for joy
unspeakable:—and to few, comparatively, is
it given to enjoy the triumphant departure of
the one to whom I have alluded, and to take
up the song of heaven, while the spirit is yet
with the dwellers upon earth.

Are not these cases, almost universally, from
among those who have long and faithfully serv-
ed the Lord, and early chosen him for their
portion? And I think it not mysterious that
it should be so. God, though sovereign, is not
arbitrary in the dispensation of his grace; and
it was, perhaps, to be expected, that they who
through life had constantly acknowledged him
in all their ways, should enjoy most of the light
of his countenance in the trying hour. The
sun does not reach his meridian splendor in a
moment. The darkness is first driven away
by a gradually increasing light; then he ap-
pears above the horizon; and rising in his
strength, at length looks down in mid-day glo-
ry. So when the breathings of the Spirit kind-
le in the heart the flame of holiness, the light
at first is hardly perceptible; for a time it
seems struggling with the surrounding dark-
ness, and the contest doubtful; perhaps one
moment brightening up, and the next appear-
ing to have gone out in hopeless night. As it
advances, it becomes more distinct, the obscu-
rations less frequent, and it is—as a light shin-
ing more and more. Others are cheered
and blest by its influence; and oftentimes as
it is descending the horizon of life, and enters
its verge, it beams out with a radiance almost
too dazzling for mortal vision, until it passes
from the hemisphere of time, and takes its
place, a glorious star high in the firmament
of eternity.

Perhaps a persuasive to early piety may be
drawn from the thought I have suggested, not
often dwelt upon. Careless one! art thou in
the morning of thy days, and dost thou hope,
that at some distant period, far down the vale
of life when pleasure shall have less attraction,
or religion be more grateful, or when you shall
think it no longer safe to walk in the way of
death, that then you shall turn aside, and en-
ter the strait gate? Grant, for one moment,
what is yet very unlikely, that you shall see
that distant day; what is still more improb-
able, that you will then be disposed to seek re-
ligion; will you be able to exercise that unwa-
vering assurance, that hope "which is as an
anchor to the soul, sure and steadfast," when
you most need it—in the hour of death? Can
you then lean with strong confidence on the
arm of that Saviour, whom you have so long
sighted? When called to "tread the verge
of Jordan," and struggle in the waves of the
river of death, will not your strength be that
of an infant, when you need the full vigour of
manhood?

If you shall at last reach the portals of heav-
en, and be permitted to enter the holy city,
will yours be that "open and abundant en-
trance" vouchsafed to the long tried, faithful
servants of the Lord? And to those behind,
will not a cloud rest upon your destiny, and
they be left in doubt whether they shall at last
meet you on the right or the left hand of the
Judge? As, therefore, you would be tranquil
and unmoved at the approach of death, delay
not now to choose that good part, which shall
not then be taken from you.

Christian, hast thou a good hope of thy title
to the heavenly inheritance, and dost thou still
linger on thy way, drawn aside by the vain
show, passing before thee? Linger not.—
Press onward—upward. Wouldst thou be
quicken in duty? "Come, see how a Chris-
tian can die." As he approaches the end of
his course, his soul is filled with something of that
glory which shall be revealed. As the attend-
ing angels beckon,

"Sister spirit, come away,"

the language of earth becomes too poor to give
utterance to his emotions. He can only articu-
late, "Wonderful—we cannot understand—we
cannot comprehend;" or break out in the
exclamation, "Praise him in a way you know
not of. Such, Christian, is thy heritage. Fasten
thine eyes upon it, and gird thee to thy journey.
It will soon be thine." What, then, are trials?
What are crosses? They will soon be over,

and are making thee meet for thine inheritance.

"O with what joy, if heaven be gained at last,
Shall we recount life's bitter trials past;
And see how each, though painful now to bear,
But made more bright the crown of life we wear.
The ties that bind us there shall ne'er be riven,
No 'Farewell' heard, or parting hand be given;
No night of death shall end that 'perfect day,'
From every eye the tears be wiped away;
The sad and comfort, and the weary rest,
And joys unending, fill the raptur'd breast."

EXTRACTS FROM STEWART'S VISIT TO THE SOUTH SEAS. ARRIVAL AT ST. HELENA, AND INTERVIEW WITH GOVERNOR DALLAS.

U. S. Ship Vincennes,
Bay of James Town, May 3d, 1830.

We left our anchorage in Table Bay on the
19th ult., and on the morning of the 1st inst.
descried St Helena, at a distance of fifty miles
—seeming only a small jagged-topped cloud of
deep blue, on the verge of the horizon.

The night closed round us, while yet twenty-
five or thirty miles distant. The evening was
tranquil, and beautifully clear; but strong and
irresistible associations on the fate of the man,
whose name and end have stamped eternal ce-
lebrity on the island before us, shrouded it in
our eyes, with a gloom that rendered doubly
sombre the deep neutral tint spread in an un-
varying shade, over its precipitous coast. Every
other emotion was lost in the feeling, that we
were gazing on a mausoleum, in the midst of the
mighty deep, appropriate in its features of drear-
iness and gloom to the later destinies of the
genius whose remains repose within it. And
with the pall and the bier, and all the saddening
appendages of the grave floating in my imagina-
tion, I could compare the outline of the is-
land, as seen against the sky in its bearings at
the time, to nothing more descriptive of its gen-
eral form, than a gigantic coffin—to which, in
reality, the perpendicular head-lands on either
end, the proportionate length and height, and an
unvaried sable hue, gave it no slight resem-
blance.

The light of the following morning, converted
the blackness of the bare walls of rock, bound-
ing the whole island, as seen in the preceding
evening, into a reddish brown, but without di-
minishing the general aspect of dreariness and
desolation. Nothing like freshness or verdure
was to be seen, except a few pointed hills, ris-
ing in the centre, above the general mass of
sterility, and belted beneath by a narrow strip
of cultivated country, sprinkled with a cottage and
plantation here and there, beautiful indeed, but
only like the oasis of the desert, from a strength
of contrast with every thing around.

The only landing is close beneath a projec-
tion of the cliff, on the left of the anchorage,
under the bastions of a fort planted on the face
of the rock, some eighty or a hundred feet above
the water. Though more sheltered from the
swell of the sea than any other spot, still cau-
tion is requisite in getting from a boat on the
abrupt and steep steps of massive stone with which
it is furnished; as the water is of great depth,
and its rise and fall in the eddy and whirl of the
surf at all times several feet, and often so great
as altogether to interrupt the communication
between the shipping and town. A causeway,
hewn from the rock, leads along the base of the
hill—from the perpendicular surface of which,
on the one hand, enormous masses projecting in
frowning deformity, threaten momentarily to
crush you beneath their tremendous weight,
while on the other, are the roar, and lashing
against the parapet, of a deadly surf. An irre-
sistible query, as we trod this fearful way, was
—what must have been the thoughts and the
feelings of the imperial captive, when, for the
first and the last time, he paced the same ground,
and gazed above and around him, on the horrid
features of his appointed prison? For the mo-
ment, at least, I suspect the firmness of the phi-
losopher must have been shaken, and the nerve
of the hero unmanned.

THE TOMB OF NAPOLEON, LONGWOOD, AND PLANTATION HOUSE.

U. S. Ship Vincennes,
Bay of James Town, May 5th, 1830.

Yesterday morning Captain Finch, Dr. Mal-
lon, and myself took breakfast with Dr. Price,
the health officer of the port, and soon after-
wards, became mounted for an excursion to
Longwood, and the residence of General Dal-
las.

After the ride of an hour, up the zig-zag roads
cut in the surface of the hill—by which alone,
on the one side of the glen or the other, the as-
cent to the mountainous country in the central
parts of the island can be made—we found our-
selves beyond the highest point of land between
Jamestown and Longwood, on the edge of a
tremendous gulf of an oval form, called "The
Devil's Punch Bowl." The precipices surround-
ing it are deeply furrowed by the washing of
rains, and are every where tinged with hues of
the most delicate shade—a light purple, dashed
with pink, and pale yellow predominating—the
whole caused by the colored earth, of which the
soil is here constituted. At the head of this
chasm, a narrow and secluded glen, contrasting
strongly in the verdure and freshness of its trees,
shrubby, and grassy sides, with the coloring
and nakedness of the wider and deeper parts be-
low—lies cradled in green hills; and is the nook
in which repose the bones of the greatest man
of his age, and one of the master-spirits of his
race—

"High is his couch: the ocean flood
Far—far below, by storms is curd'd;

As round him heaved, while high he stood,
A stormy and unstable world.

Alone he sleeps: the mountain cloud
That night hangs round him, and the breath
Of morning scatters, is the shroud
That wraps the Conqueror's clay in death.

Hark!—comes there from the Pyramids,
And from Siberian wastes of snow,
And Europe's hills, a voice that bids
The world he aw'd to mourn him?—No!

His only—his perpetual dirge
Is the wild sea bird's piercing cry—
The mournful murmur of the surge—
The cloud's deep voice—the wind's loud sigh!"

The tufted tops of the willows that droop
around his grave, and the cottage and garden of
the keeper, are seen in the depths of the glen,
while, on the height of the banks above, ap-
pears the white "front of Huts' gate, the farm
house occupied by Montholon, and from which
the captive was accustomed to descend on foot
to the spring, near which he chose for himself a
resting place. Directly across the gulf, and
within a mile in direct line, lies the plantation of
Longwood, spread over an extensive plain, with
the old and new houses on the gentle swelling
of the highest point, with a few trees clustering
around them.

The road to the plantation leads around the
chasm by Huts' Gate, and the ride to it is at
least two miles from the point of this first dis-
tant view.

A few moments' ride brought us to a gate on
the principal road, opening into that, cut in the
side of the hill, for the funeral procession.—
This we descended; and on reaching a second
gate at the end of half a mile, committed our
horses to a person in waiting, and, passing round
a bank tufted with shrubbery, and gay with the
scarlet blossoms of a geranium, found ourselves
at the Tomb of Napoleon, and on the brink of
the pure fountain, the sweetness and refreshing
coolness of whose waters in such a climate led
to the eventual consecration of the spot.

The grave is surrounded by a double inclo-
sure; the first of wooden pales in a dark paint,
is a widely sweeping circle inclosing the four
willows overhanging it, and the other, a square
of about twelve feet of plain iron railing—mak-
ing the immediate dimensions of the tomb itself.
This consists of three large flag stones of granite
—taken for the purpose from the hearth of the
kitchen in New Longwood—laid without any in-
scription, in subs antial masonry, at an elevation
of a few inches only above the ground; a monu-
ment rude and unadorned, and in good keeping
with the end of the ill-fated exile on whose bosom
it presses.

After examining every point of interest—
drinking of the water of the spring, securing
slips from the willows, inscribing our names in
an album in care of the keeper, and musing on
the career and fate of the conqueror over the
little space of earth that alone of all his kingdoms
is retained in his possession, we re-mounted our
horses; and returning to the public road, pro-
ceeded round the head of the ravine, by Huts'
Gate to Longwood.

The central parts of St. Helena are as singu-
larly romantic and beautiful by nature, and as
highly enriched by cultivation and art, as the ex-
terior is forbidding and desolate; and after re-
passing Huts' Gate, our ride of two and a half
hours, through the bosom of a lovely little vale,
adorned by several handsome mansions, and
neat cottages, and by a zig-zag road cut in the
sides of a succession of verdant hills, till we
reached Diana's Peak, highest point of the is-
land, and then descended again to the residence
of Gen. Dallas, was interesting and delightful,
beyond any anticipation we could have indulged
from any thing previously seen. Diana's Peak
can be ascended on horseback till within a few
rods of its summit. This consists of a platform
of rock, mantled with vines and shrubbery,
and overhung by a few low trees, from which
the whole island is seen in birdseye view with the
ocean on every side, its farthest verge, at a dis-
tance of fifty or sixty miles, being scarce distin-
guishable from the sky.

The scene, as looked down upon from this
point, is one of the most unique, diversified, and
beautiful, that can be imagined; wanting only
an icy pinnacle and snow-capped summit, here
and there, to make it a perfect Switzerland in
miniature: and could a first sight of St. Hele-
na be taken from Diana's Peak, or any of the
surrounding points of view, it would be thought
that the imperial exile had been the inhabitant
of a paradise, rather than a prisoner on a deso-
late and barren rock. So strictly true is this,
of the romance and improvements of the interi-
or, that the seat of Sir William Doverton, just
beneath, on the road to the governmental county
house, is by no means inappropriately called,
FAIRY LAND.

IDOLATRY IN INDIA.

There are many temples in India, from which
the East India Company receive tribute, of
which the principal are Gya, Allahabad, and
Tripetty. The total amount of revenue re-
ceived from all these sources is unknown; but
that supplied from the following four temples
amounts to a prodigious sum. Mr. Poynder
estimates it as follows:—

Clear profit for the 17 years ending	£	s.	d.
in 1823, exclusively, for Jaggeraunt,	99,205	15	0
Clear profit for the 15 years ending			
in 1829, inclusively, for Gya	455,980	15	0
Clear profit for the 16 years ending			
in 1829, inclusively, for Allahabad,	159,429	7	6
Clear profit for the 17 years ending			
in 1823, inclusively, for Tripetty,	205,599	18	6

Total tribute received from idola-
trous worshippers for 17 years, £290,215 15 0

REVIVALS.

From the Religious Herald.
Baptisms.

On the 12th inst. Elder James Fife immersed 37 persons on a profession of their faith, in Goochland county, making upwards of 100 since the commencement of the revival. On Lord's day, Eld. John Kerr baptized 38 persons. 22 of whom were whites, making a total of 154 added by baptism during the present gracious revival, to the First Baptist Church. Eld. J. B. Taylor baptized 14,—6 of whom were whites, and Eld. Henry Keeling baptized 41 persons, members of the same family. It was a day which will long be remembered with gratitude and joy.

From the Religious Herald, July 1, 1831.

Richmond, (Va.)—On Sunday last, Eld. John Kerr immersed 36 persons—21 of whom were whites; forming a total of 190 added by baptism to the First Church. One of the candidates, a venerable looking gentleman, had previously entertained Universalist sentiments.

We learn that Eld. Edward Baptist has baptized 101 persons since the commencement of the revival in Powhatan and Cumberland, and that the work still continues.

At Branch's Meeting-house in Chesterfield county, a few miles from the city, appearances have for some time past, been most encouraging. Eld. James D. McAllister baptized 6 persons on the 19th inst. and there are a considerable number of others who are anxiously concerned about the things which make for their everlasting peace.

The Interior of Massachusetts.—We learn from a friend who has recently returned from the interior of this State, that many of the towns in Worcester, Franklin, Hampshire counties are now visited by the operations of the Holy Spirit. Three and four days meetings are frequent, and their beneficial effects are obvious.—N. E. Bap. Register.

Revival in Morgan, Ashtabula Co.—(Postscript to a letter.)—“There is a blessed work of grace begun in this place and many are submitting themselves to the dear Redeemer—will you my dear sir, and all the dear people of God, in your region, pray for us.”—Observer & Telegraph.

Methuen, Ms.—The Lowell Evangelist of last Saturday, gives a detailed account of a four days meeting held in the Baptist meeting-house at Methuen, which commenced on Tuesday, June 21. Several clergymen of our own, and other denominations were present, and united in the exercises. The editor remarks—“It was a heavenly, a pentecostal season—one which we trust will never be forgotten—one to which the delighted recollection of redeemed souls will revert in the long distant ages of a coming eternity, as the time when they were plucked as brands from the burning—when they turned from the downward, to an upward course which shall never end!”—N. E. Bap. Register.

RELIGION IN BOSTON.

On this subject we would speak with great caution; for we fear that in some instances, real revivals have had a coloring in print, which a careful observation of facts on the ground, has not seemed to justify. We think it may be stated with truth, that though as to a great number in our city, there seems to be an absolute inattention to vital religion and the soul's salvation, there is yet a very pleasing class, though comparatively few to the 60,000 in our city, who appear to consider eternal things superior to those which are temporal. Among these may be numbered some of the flower of the young people in our city, who, forsaking the vain amusements and trifling follies, in the pursuit of which they have heretofore wasted time and intellectual power, now occupy themselves in the delightful exercises of social religion and self-inspection. For several weeks past, it has been the practice of select companies of our youth to assemble once and sometimes twice in a week, to the number of 60 or 70, for devotional purposes. Sometimes they have one or two ministers of the gospel present with them, and sometimes their meetings are conducted by themselves. In these circles, a happy freedom in speaking has prevailed, and the prayers and exhortations have been of a character to make salutary and serious impressions. There is now a considerable number of candidates for admission to the Baptist churches in this city, as also to those of the Methodists, and the Orthodox Congregationalists. We dare not state the numbers who are pious; for we know that the strength of the church is not in the multitude of its professors, but in the depth of their piety, and in the strength and grace of Christ, who is Head over all things to his Church. We will briefly observe, that Boston has abundant cause for humility and grateful praise.—Chr. Watchman.

Twenty-one persons were baptized the last Sabbath in the Federal-street Baptist Meeting-house; a number more are expected to be baptized in the same place; and also at the Charles-street Meeting-house on the next Sabbath.—Bos. Recorder.

FOUR DAYS MEETING IN THE EPISCOPAL CHURCH.

A correspondent of the Philadelphia Episcopal Recorder says: “It is supposed by many, that meetings of this kind are uncommon in the Episcopal Church. This is an entire mistake. In the diocese of Maryland and Virginia, they have been held for years, though under the term ‘Association.’ For the last four or five years, they have been common in this diocese and have been attended with the most blessed effects. I use the word *Four days*, as that is the most usual time among many denominations. Ours, however, have not been confined to this, or to any number. At one meet-

ing of the ‘Association,’ held in the Parishes of Rev. Messrs. Bull, Chelmsford, and Brinkley, we were together nine days in succession last Autumn, having at least three services each day. Two years since there was a three days meeting connected with St. Paul's, St. Andrews, and St. John's churches in Philadelphia, and it is purposed, God willing, to hold a similar meeting in the fall. I well remember that the exercises were well attended, and the impression valuable.

GEORGIA BAPTIST STATE CONVENTION.

The tenth anniversary of the Baptist Convention for the State of Georgia, was held at Buckhead, Burke county, April 7, 8, and 9, 1831. We learn with pleasure that this Convention is gaining favor with the members of the denomination in different parts of the State, who begin to see the truth of the maxim, ‘Union is strength.’ The Convention resolved to establish in some central part of the State, a Classical and Theological School, for the benefit of those only who are preparing for the ministry, in which agricultural labor is to be united with study. \$700 were appropriated to the General Convention of the U. S. for the Burman Mission. Five Missionaries are employed by the Convention to labor among the destitute places; and five students for the ministry are allowed an average of about \$100 each for the present year.—Bap. Register.

For the Christian Secretary.

Fellow Christian, how do you pray? Suffer me to go into your closet with you, and observe your manner and matter of prayer. Do you treat God as though he had actually condescended to meet you and hear your desires?—How humbly should you then stand in the presence of a greater than Solomon. What do you tell him? Do you weigh well what you say about yourself? Do you feel that what you say about your sinfulness and dependence is what you believe? If not, it is impossible to please God. When you continue in the same sinful sloth and inactivity, as before, when you craved the audience of God, to tell him this fault, can you think you sincerely mourn over it? If not, do not insult God, by invoking his presence another time, to confess the same sin, until you have well determined, that so far as it respects yourself, you will forsake this sin in future.—God is not mocked. You would not even invite a respected neighbor to your house, to make an important contract, without some serious designs of making such a contract. Will you, then, presume to solicit the assistance of the Highest, repeatedly to help you in performing duties, that you, yourself will not strive to accomplish? Do you tell God you wish to be quickened by his spirit, and have his love shed abroad in your heart when you are conscious that you are unwilling to attend to those very things, which the spirit has shown you, in order that you may be quickened by them, and enjoy his love in your heart? If so, God will say of you, as he did of others anciently: ‘They did flatter him with their mouth, and they lied unto him with their tongues.’ CALVIN.

For the Christian Secretary.

MR. EDITOR.—I have just received a communication from a Christian brother at ‘the west,’ from which the following is extracted for insertion in your paper.

“The Presbyterians, Methodists, and Baptists, recently held a four days meeting,” not far from this place, at which nearly one hundred were hopefully converted. At the close of said meeting they mutually agreed to use their influence, to induce all, who had passed from death to life, to unite themselves with the people of God immediately. Accordingly, a Presbyterian minister arose, and after stating his object to the congregation, addressed the young converts, advising those whose minds were not made up upon this subject, to take their Bibles and come to a decision as soon as possible. He then proposed that three papers, one for each denomination present, should be placed together, and recommended, to those whose minds were already decided, that they should pass around and subscribe their names to the paper where they chose to unite. He gave as his reason for this advice, that if they went home, much would be said to them,—many would be proselyting,—some would be led contrary to their minds,—and others would be confused and unite nowhere. His proposition was complied with, and resulted as follows:—For Presbyterians, 15. For Methodists, 15. For Baptists, 50.

And now, what fault shall we find with their measures? Surely it is according to Apostolic practice, to admit young converts to the Church at the same meeting where they were converted. If the ministers present could not agree in their instruction upon this point, what better course than to refer them to the word of God? Were this advice universally given, instead of endeavouring to bias their minds, how soon would the time arrive, when there would be no other rule admitted but the Bible—when converts would not only be admitted into the Church on the ‘same day’ of their conversion, but when they would universally embrace the Bible doctrine of ‘one Lord, one faith, one baptism,’ and consequently but one communion,—when, not only the watchmen would see eye to eye, but when the whole Zion of God, would, with one heart and one mind, lift up their voice together, and together sing. M. N.

ORDINATION.

Ordained at Ashford, on the 28th ult. Bro. Amos Snell. The following were the order of the exercises. 1. Select portions of Scripture was read, by Eld. D. Bennett, of Ashford. 2. Introductory Prayer and Sermon, by Eld. Alvin Bennett, of Mass. from 1 Cor. iv. ii. ‘*Mortify it is required in stewards that a man be found faithful.*’ 3. Consecrating Prayer by G. B. Atwell, of Woodstock. 4. Charge by Eld. Amos Babcock, of Pomfret. 5. Right hand of Fellowship, by Eld. Leonard Gage, of Stafford. 6. Concluding Prayer by Eld. David Bennett. 7. Benediction by the candidate. GEORGE B. ATWELL.

DEATH OF MR. WESTON.

From the N. E. Baptist Register.

It becomes our painful duty to announce the sudden and unexpected death of Rev. J. W. Weston, a faithful minister of the Lord Jesus; one who was near and dear to us, as well as to many of our readers. The particulars of his melancholy and to human view, untimely end, we have ascertained from authentic sources to be as follows:—

On Saturday, the 23d inst. Mr. Weston left Lynn, in company with his brother-in-law, Jonathan Bachellor, Esq., with the intention of going to Nashua village, N. H., to preach, having recently received an invitation to settle with them as their Pastor. In Wilmington, about 16 miles from Lynn, they came to a pond, and as it appeared safe to drive in, having a sandy bottom with a gradual slope, he said to Mr. B. ‘let us drive in here a little way, and cool and refresh the horse;’ and accordingly they drove in. As the horse started to go out, he immediately began to sink, and in an instant they found themselves sinking together, down a steep bank where the water was 20 feet deep. They abandoned the chaise, Mr. Weston stepping out first and Mr. B. following, asking him if he could swim. He replied no, which was the only word he was heard to speak. Mr. B. seized him by the collar, and endeavored to swim for the shore; but after an attempt, found that he made no progress, and that Mr. W. was going down, and would draw him under also, both being clad in woollen garments. Mr. B. was compelled to relinquish his hold, and make for the shore. He instantly divested himself of his clothes and returned, diving as deep as he could, but was unable to reach the bottom. Several persons were soon on the spot, and with the aid of a boat and long pole, his body was brought up after it had been in the water about forty minutes. Two physicians were speedily called. The spirit had fled to its eternal home. The body was brought to Lynn, where it was interred on Monday, the 4th inst. and a sermon was preached in the Baptist Meeting-house by Rev. Dr. Sharp. He has left a widow with five children to mourn his loss.

Mr. Weston was in the 35th year of his age, and has been in the ministry of the gospel about ten years. He served his time as a printer in Boston, and commenced business in 1818, with the editor of his paper, and was concerned with him, under the firm of True & Weston, in the establishment of the *Christian Watchman*, the first Baptist newspaper ever published in America, which was commenced May 29th, 1819.

In 1819, he became a member of the 3d Baptist Church in Boston, under the pastoral care of Rev. Dr. Sharp, and in 1820 his views were turned to the Christian ministry, so that in 1822 he relinquished business, and commenced a course of study preparatory to the great work that was then before him. He first went to reside with Rev. Dr. Bolles, of Salem. In 1823 he entered Columbia College, in Washington city; but the climate disagreeing with his health, he took up his connection in about one year and returned to Massachusetts, and spent nearly two years at the Theological Institution at Andover, and finally completed his course of study at the Newton Institution, in 1826.

During the fall and winter of the same year he preached several months to the Baptist church and society in Hartford, Conn. ‘much to their edification and profit,’ and would no doubt have been invited to become their pastor, had not a pulmonary complaint compelled him to relinquish preaching for a time.

About four years since, he accepted the call of the Baptist church in East Cambridge, where he labored without interruption, and with many tokens of his usefulness, until a few weeks since, when he deemed it expedient to request a dismission. His labors had proved highly acceptable to the church in Nashua, and they had invited his residence among them. On his way to supply them, he met with the unexpected event which removed him from a world of sorrow, to one of everlasting joy.

His preaching for a few weeks past, in several towns where he has attended some of our forefathers meetings, has been blessed as the means of eternal good to many souls. His last public exercise was at Salem, on the evening before his decease, when he spoke of the love of the Saviour towards lost sinners, and in the most earnest and affectionate manner urged them to accept the terms of mercy offered in the gospel. Many of his bereaved brethren will long remember his unctious as he exhorted them to be steadfast, always abounding in the work of the Lord.

CHRISTIAN SECRETARY.

HARTFORD, JULY 9, 1831.

The Connecticut Baptist Education Society held its thirteenth annual session at Meriden, June 7th, 1831.—The Meeting was opened by prayer by Rev. E. Thresher, Corresponding Secretary of the Northern Baptist Education Society, who was invited to a seat with the Society, in their deliberations.

The Committee appointed to receive proposals for establishing a High School, reported progress, and were continued.

The Committee to replenish the funds of this Society reported, and were continued. Application having been made at the last Annual Meeting, for this Society to become auxiliary, to or to co-operate with the Northern Baptist Education Society, ‘Resolved,’ That this Society will co-operate, for the year ensuing, with the Northern Baptist Education Society, on the principles of their Constitution, so far as may be consistent with our character.”

An affectionate notice was taken of the late Mr. Skinner and wife.—

Resolved, that cherishing an affectionate remembrance of our brother Benjamin R. Skinner and his wife, missionaries to Africa, we sympathize with their deeply afflicted friends under the bereavement of that mysterious providence by which they were so suddenly removed from their field of labour to which they had devoted themselves with such truly Christian zeal and love: and that a copy of this Resolution be transmitted to the friends of the deceased.

Rev. E. Cushman was appointed to preach the next annual Sermon, and the Rev. S. S. Mallory his substitute.

The annual Sermon was delivered in the evening by Rev. G. F. Davis, from 2 Cor. iii. 6. After which a collection was taken, amounting to \$8 25.

At a meeting of the Board, three young men were received as beneficiaries; and brethren J. Cookson and H. Stanwood were appointed a committee, together with some one whom the Northern B. Ed. Society may designate, to receive applications for patronage during the recess of the Board, and to examine such young men as to their qualifications. It is to be regretted that so little has been done by our friends in this state, to sustain this Society.

“The state of feeling in the Churches,” says the Report of the Board, “on the subject of ministerial education, remains much as it has been for some years past; many acknowledge the utility of educa-

tion, but few are ready to aid in its advancement.

The consequence is, that the Society has been able to assist only a very small number of young men. In the course of the year, one young man has been received, and one discharged, having completed his studies.” Seven beneficiaries are now enjoying the patronage of the Society. The donations and subscriptions the year past, did not amount to \$100!

Officers chosen for the ensuing year:

John Cookson, President; Elisha Cushman and George Chippen, Vice Presidents; S. S. Mallory, Corresponding Secretary; Henry Stanwood, Recording Secretary; Alva Gregory, Treasurer. Trustees; G. F. Davis, J. H. Linsley, I. Atkins.

Fourteenth Annual Meeting of the Baptist Education Society, State of N. Y.—We are happy to notice by the Reports, &c. of this Society, that it is in a prosperous condition, and that its promise of usefulness was never greater than at present. During the year past, three scholarships \$1000 each, had been obtained in the city of New York, with a prospect of continued aid from a Youth's Society in the same place. Although eighteen students had been added to the institution the year past, the number of beneficiaries had but little increased. The following are extracts from the report of the Executive Committee:—

“An unwillingness to interfere with the plan of the Northern Baptist Education Society to extend her auxiliaries to all the Eastern States, has induced your committee to take no measures to procure funds out of the state of N. Y. nor have they considered the growing denomination to which this institution belongs, containing not less than two hundred Churches spread over this enterprising and prosperous state, wanting in means to give the most ample support.

The providence of God regarding the rise and progress of this Institution, the hold which it has upon the hearts of his people, and the plan assigned it in the system of means for carrying out the word of life to the ends of the world not only presents claims on the gratitude of your committee, but are viewed as no ordinary pledges of its future prosperity. The amount which has been accomplished by very limited means in the hands of weak instruments, is a proof of that providential guidance and support which are promised to the promotion of the kingdom of Christ.”

Expenditures for the past year, \$4,142 95.—Receipts, \$4,514 13.

AMERICAN INDEPENDENCE.

On the 4th inst. several Military companies from New York, New Haven, and other places, visited our city, and in connexion with several of our own companies, and many of our citizens, united in the Young Men's Celebration of the Anniversary of American Independence.

At half past eleven o'clock, a very extended Military and Civic procession was formed, and moved under the conduct of Gen. Nathan Johnson, the Marshall of the day, to the South Church, where the throne of grace was addressed by Rev. G. F. Davis, who officiated as Chaplain of the day. The Declaration of Independence was then read by Mr. Erasmus Goodwin, and a highly patriotic and eloquent Oration was pronounced by Isaac E. Cray, Esq. The services were enlivened by the performance of several Odes, suited to the occasion.

The procession was then re-formed, and moved to the City Hall, where five or six hundred dined.

The Hon. Wm. W. Ellsworth officiated as President of the day.

RELIGIOUS OBSERVANCE.

On the 4th inst. at 3 o'clock, P. M. religious services were performed at the Baptist Meeting House in this city. Rev. Mr. Coles, of the Methodist Church, made the Introductory Prayer. A Sermon well adapted to the occasion, was delivered by Rev. George Chippen, of Canton, from 1 Sam. xii. 24: “Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you.”

The manner in which God is to be served, was the first topic of discourse, and the preacher insisted on the qualifications of acceptable services named in the text. God is to be served,

I. With fear.
II. In truth.
III. With all the heart.

He next expatiated on the motives to this service, drawn from the ‘great things’ which God had done for mankind. Appropriate reference was made to the great things God has done for America, and some of our numerous national blessings were mentioned as imposing upon us unceasing obligations to serve him in the manner which he has prescribed in his word.

Rev. Mr. Coles followed, in a strain of pertinent remark on the same obligations.

Rev. Mr. Davis remarked that there had never been an Anniversary of American Freedom when it was in the power of the church of God to enumerate so many revivals of religion; and he considered these revivals as among the great things, which on this occasion, ought not to be forgotten. “Where the spirit of the Lord is, there is liberty.” That Spirit is here in these United States. Between ten and twenty thousand have, by its powerful influence, within a few months been liberated from the bondage of sin, in this country, and their emancipated souls are this day praising their deliverer.

That Spirit is here, in this city, in this congregation. Sixty, since the 23d of March last, having given evidence of piety, have been baptized and added to this church. This blessed work Mr. D. considered as calling upon the people to serve the Lord in the exercise of filial fear, in accordance with revealed truth, and with the best affections of the heart.

Rev. Mr. Atwood of Wintony, made the concluding prayer. Several appropriate hymns were sung by the choir during the services; and the season was rendered one of more than ordinary interest to the lover of his country, and more especially to the lover of his country's God.

Dedication.—We are requested to state that the Baptist Meeting House in Andover is finished, and is to be dedicated on Thursday, the 14th inst. Sermon is expected from Rev. G. F. Davis.

COLONIZATION ADDRESS.

On the evening of the 4th inst. Mr. Gillet of Wintony, at the request of the Connecticut Branch of the American Colonization Society, delivered an Address in the Centre Meeting House, to which a respectable audience listened with fixed attention. We consider this a production of no common character, but as ranking among the best we ever heard delivered, on any occasion, and sincerely hope that the public may be favoured with its perusal from the press, as it is only from hearing, or reading the Address, that a just estimate can be formed of it.

BADGER'S WEEKLY MESSENGER.

Mr. Badger, who was formerly editor of *Zion's Herald*, Boston, and for several years past has been junior editor of the *Christian Advocate and Journal* and *Zion's Herald*, New-York, has issued the first Number of a paper of the above title, ‘to be devoted to the interests of Religion, Literature, Science, Agriculture, Commerce, and Public Occurrences.’

The papers of which Mr. Badger has had the direction, have been ably conducted, and with a good degree of Christian liberality. The present undertaking is one for which we believe Mr. B. to be well qualified. Its character is not to be sectarian; but it will advocate the great benevolent objects of the day, and shut out from its columns whatever is calculated to have an injurious tendency on the morals of community.—The first Number is very neatly printed on a large sheet, and gives promise of fulfilling the prospects.

RIOT ON THE BALTIMORE AND OHIO RAILROAD.

In consequence of a contractor on this road, refusing to pay the laborers employed by him. Attempts were made by the Directors to satisfy the rioters, by paying them the sums due said contractor. But some were so intent on evil, that they would not permit others to receive the money offered them, and commenced injuring the road, while in the presence of the Agent. Orders were immediately issued by a judge, to the Sheriff of Baltimore county, who was assisted by a large body of military, who repaired to the scene of action, about 8 miles distant. About 90 of the rioters were secured, and brought to the city; more are probably taken before this, as it is said their number was about 300.—The direct loss sustained has been estimated at about \$5,000. It was supposed to be the intention of the rioters, to blow up a beautiful stone bridge, on the Patapsco, on the 1st of July, but were prevented by the appearance of the Sheriff, and his assistants.

GREAT FIRE IN NEW-YORK.

On the night of the 4th inst. a destructive fire occurred in New York, in a block of buildings, bounded on the north by Charlton, on the east by Varick, on the south by Vandam, and on the west by Hudson street; the value of which, including the furniture, is estimated at \$100,000. Among the buildings destroyed, was the Baptist meeting-house, called the North Borial, a frame building, insured for \$3,500, about half its value. Several persons were missing after the fire, among which were two children, whose parents had gone to the theatre, and confined their children in the house! One man was taken from his bed, after his bedstead was on fire. Many families were left entirely destitute, some having only their night clothes left. On the afternoon of the 4th, the roof of the Drug store, corner of Fulton and William-street, was on fire; but by great exertions, was got under. These fires are supposed to have been kindled, by rockets, or crackers. When such a great amount of damage is sustained, from amusements, which can be of no benefit, we think it is high time for their entire abolition, especially in cities. Our citizens were grossly annoyed on the 4th, by the almost constant discharge of equibs and crackers; and it is our earnest desire, that on succeeding public days, efficient means may be used, to prevent a recurrence of these scenes.

JAMES MONROE.—The death of another Ex-President on the birth day of our Independence, with all of them were so instrumental in establishing an event which is remarkable, and which will be borne in recollection by the citizens of this Republic.

DEATH OF REV. MR. WESTON.—Mr. Weston has been known to many of our readers, who highly appreciated his character, we deemed it advisable to give the full account of his death, which will be found in a preceding column.

NOTICE.

Agreeable to appointment, the Ashford Conference of Churches, held their meeting with the Church of Pomfret, Wednesday and Thursday, June 29th and 30th. Sermon by the Rev. S. S. Mallory, from Tit. 2d chap. 11th and 12th verses. “For the grace of God which bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.” The grace of God in this text was explained, as meaning the gospel. Its application to all men was explained, as meaning not every individual, but as comprehending both Jews and Gentiles, high and low, rich and poor, bond and free. The elucidation and application of the text, was clear and forcible. The meeting was truly interesting; considerably enlivened by some of our Congregational ministers, and brethren who were affectionately united, and cordially participated in the exercises. Brother W. Chaffee, recently from our Theological Seminary at Hamilton, N. Y., stated his resolution with the concurrence of his brethren, to visit the Valley of the Mississippi, that most interesting and promising field of labor. He communicated some valuable information, respecting that distinguished part of our country. Although our friends were not generally prepared to show their liberality, yet nearly eight Dollars was contributed, to aid Br. Chaffee in the prosecution of his design. A request from the Church at Killingly, that the next Conference should be held with them, was granted. They request too, that the meeting should continue three days. This is cheering. Voted to meet with the Church at Killingly, the first Wednesday in September, at 10 o'clock, A. M.

GEORGE B. ATWELL.

The Secretary of the Stonington Union Association is requested to furnish us with a copy of Minutes for 1831; and the Secretary of the New-London, will please send a copy of the last published.

Several articles communicated by our friends, are in the press, but omitted for want of room.

General.

From the LATEST.

Yesterday the Marshall, arrived on papers to Mr. The intelligence late as May 19th, in which wanted courage.

WARSAW.

hitch attack, Jendzejew, with such language, cease reinforcements. On our side, 50 men killed, on the other hand, prisoners, suffering from want of food, and from the want of transportation to such a degree, that they were obliged to leave the day, telling them that they were not to be taken. A general battle broke out, and the Russian army, commanded by the General Durnitzki, of the corps of land, Louis Stekloff, a Russian insurrection, General Davidoff. At present, the Lithuanians, led by Charles Zolof, of the University, commands the Lithuanians, General Davidoff. At present, the Lithuanians, led by Charles Zolof, of the University, commands the Lithuanians, General Davidoff.

POLAND.—The encouragingly stated, but not yet, enemy, after several.

Switzerland appeared peculiar interest.

In Belgium excited.

On the frontiers of Greece, the action.

RUSSIA.

From the LATEST.

We publish with from Warsaw, bringing armies so late as to the communications of the Patriotic General Chyby the Commander-men to disturb the army, an expedition ducted with marvellous brave officer bursting Russian posts, beatings, and though in the hands of the Russian prisoners, with which the Russian army, triumphed. The new force in Volhynia, the fortunes of General I from the patriot cause, unfriendliness of Austria.

WARSAW, May again advanced some of which, with the Government of Plock.

On the 13th inst. under the command of 3 German miles, a that day established at the 14th at Sereck, Praga, and now at Pung the right wing of of a battle is daily expected fresh laurels to Poland.

The main Polish army, with which beyond Pultsk, the beyond which point the vance; they have also two several occasions the 25th ultimo, although fact were made by the Commander in Chief.

In addition to the report has reached us the enemy under General Lubartow, where the same date, the 12th in possession of the Pannanade was heard of.

General Chrzanosz through the united direction of Kreutz, which fortress he will penetrate into Volhynia, believed, but still required the National interest, and will prize independence.

will remark, are detailed, according to information of the 13th inst. a battle took place, in which the Russians advanced, 400 cavalry, and Count Chas. Zaluski, the Samogitian infantry, and the Upietche of the whole day. Vincor to the Lithuanians the Russians were beaten with great loss.

A general enthusiasm Polish province of Samogitia are under arms; their ancestors, to shed rather than submit to the Even children of 1 with scythes and axes, them that several insurgents had the effect of increasing the spirit of liberty; the patriotic discourses of the hearers to brave the partake of the same feelings, to travel many leagues to necessary of life.

It is therefore clear Samogitians and Lithuanians of others, that all longing to Poland will Emperor of Russia do but render opposition more oppression was full, life troops are already on the experienced officers at

From the New-York Daily Advertiser.

Troops are already on the route to Lithuania, as also experienced officers and subalterns, to discipline

striking the ground. The alarm was general. The entire population were roused. A great number of houses have been injured so as to create anxiety

ment of the proprietors, these eggs that had been exposed to all the severity of the winter, hatched, and the worms did as well as any.

and says that it is the worst enemy to corn the farmers have ever known. Whole fields have been destroyed by it.

100

DIED.

ORDINATION.

NOTICE.

NOTICE.

PROTECTION

INSURANCE COMPANY.

100

POETRY.

From the Episcopial Recorder.

The following lines were written for an album, by the Rev. P. Van Parr. Believing that they will be acceptable to your readers, I have taken the liberty of copying them for publication.

CHRISTIAN CONSOLATION.

Oh! why should the heart of the Christian be sad,
Or his eye ever dimm'd with a tear?
Oh! why should a gloom his countenance clad,
Or his voice speak the language of fear?

Oh! why should he sigh, when his visions of bliss
Pass away like the meteor's gleam,
Or his hopes from a world false and fleeting as this,
Are 'whelm'd by affliction's dark stream?

Oh! why should he look with dismay at the grave,
Though 'tis cheerless and dismal and lone,
Or dread to launch forth on death's surgy wave,
Though it bear him to regions unknown?

Has not Jehovah, the gracious, the wise, and the great,
Pledg'd his word, that his saints he'll defend;
In every dire conflict, their foes he'll prostrate,
In adversity, comfort he'll send?

Says he not, when thou passest through waters of woe,
Or walkest amid the red flame,
With thy weak, fainting spirit, my presence shall go,
To protect thee from danger and shame?

Points he not to a world, bright, enduring, and fair,
Far above yonder star-spangled dome,
Where free from all changes and sorrow and care,
His children shall find a sweet home?

Then courage, my soul! no more be dismay'd
By the clouds which hang over thy head;
On the word of thy God, be thy confidence stay'd,
Assur'd thou hast nothing to dread.

Soon the wearisome journey of life will be o'er,
Then on wings of the cherubim borne,
To the realms of pure bliss thou shalt soar,
And rejoice in eternity's morn.

THE FEMALE PILGRIM.
By a Lady of Connecticut.

Whither goest thou, Pilgrim stranger,
Passing through this darkness vale;
Knowest thou not 'tis full of danger,
And will not thy courage fail?

Pilgrim, thou dost justly call me,
Wandering o'er this waste so wide;
Yet no harm will e'er befall me,
Whilst I'm blest with such a guide.

Such a guide! no guide attends thee,
Hence for thee my fears arise;
If a guardian power befriend thee,
'Tis unseen by mortal eyes.

Yes, unseen, but still believe me,
Such a guide my steps attend;
He'll in every strait relieve me,
He from every harm defend.

Pilgrim, see that stream before thee,
Darkly winding thro' the vale;
Should its deadly wave roll o'er thee,
Would not then thy courage fail?

No! that stream has nothing frightful;
To its brink my steps I'll bend;
Thence to plunge will be delightful,
There my pilgrimage will end.

While I gasp'd with speed surprising,
Down the stream she plunged from sight;
Gazing still, I saw her rising
Like an Angel clothed in light!

From Mary Grafton's Spiritual Cleanings.
MINISTRATION OF ANGELS.

We trust it will not be taking too great a liberty with the sacred history, to offer a few remarks calculated to animate and support the female mind in its pursuit after the object of Mary's and Salome's affection. "The seed of the woman has bruised the serpent's head;" and it is their honor and their crown of rejoicing that the Christian system has not excluded them from all the difficulties and trials of faith, nor yet from the privileges and triumphs of salvation. All who seek Jesus in sincerity must, in some form or manner, encounter difficulties; and sometimes the female who is anxious to remember her Saviour, has from the peculiar nature of her connections, and the subordinate state of her sex, opposition to encounter unknown to the world, however she may prepare and arrange her plans of devotion, and exercise her mind in the pursuit of her heart's desire; though she rises early, and sets out like Mary and Salome, with sweet spices. She scarcely advances, but the fears of disappointment offer as strong impediment as the stone at the door of the sepulchre; and might the figure be permitted, the dependent, helpless condition of the sex impels the anxious inquiry, "who shall roll away the stone?" Difficulties which seem most formidable in prospect, are sometimes dissipated upon a nearer view. Not only was the stone taken away, but an angel sent to soothe Mary and Salome with "Be not affrighted, ye seek Jesus."

"Angels have often been permitted to cheer the weaker sex; and their address has generally spoken 'Fear not.' Perhaps in pity to the weak and apprehensive minds, they have been sent to comfort. It has been observed, that 'by woman sin entered the world,' and it is remarkable, that the first message delivered by an angel in the Old Testament, was directed to a woman. An angel, too, announced the birth of our Saviour to the blessed Virgin; and after his resurrection, women were selected to declare his ascension: 'Go tell my disciples and Peter.' The Lord has condescended to regard these weaker vessels in the embarrassment of their peculiar trials. This idea is not introduced to imply that these impediments always exist; but is suggested to assure the mind of those gentler spirits, who fly to soothe and to encourage; who advance with 'Be not affrighted; ye seek Jesus;' whose presence may be imagined without sulling the soul with an irregular thought; who may hover near and witness conflicts between love and duty, and

in a dream or vision of the night, be the messengers of peace to the mind; for the promise saith, 'The angel of the Lord encampeth round about them that fear him, and delivereth them.'

EFFECT OF THE PASSIONS ON HEALTH.

The passions are to be considered in a medical point of view, as a part of our constitution, which are to be examined by the eye of a natural historian, and the spirit and impartiality of a philosopher. The passions stimulate the mind as the food and drink do the body. Employed occasionally and in moderation, both may be of use to us, and are given to us by nature for this purpose; but when urged to excess, they throw the system off its health balance, raise it by excitement, or depress it by exhaustion and weaken the sensorial vessels by the wear and tear they produce. The temperate action of the vital influence through every part of the system, constitutes the perfection of health. The mind, undisturbed by any violent emotions, agitations, or depressions of a corporeal nature, is able to exercise its noblest powers with a tranquil vigor. The body continues in a regular discharge of its proper functions, without the least sensation of difficulty and embarrassment. Respiration is free and easy, neither checked nor excessive. Aliments are sought with appetite, enjoyed with relish, and digested with facility. Every secretion and excretion is duly performed. The body is perfectly free from pain, oppression, and every species of uneasiness; and a certain vivacity and vigor not to be described, reign through the system. The bodily machine disordered, says Chyenne, will sink, debase, blunt, and confound the operations of the spirit; and the spirit violently agitated, or too closely confined, will disturb the economy of the bodily functions; and the perfect state of health, and the last perfection of all intelligent creatures, consisting of an intelligent spirit and a material machine, depend on the perfect sanity and harmony of both united.—From an article in the Monthly Gazette of Health for April.

MISSION OF ONE RELIGIOUS NEWSPAPER.

About five years ago, the Rev. D. A. C., then living in Massachusetts, sent one copy of a religious newspaper, the Boston Recorder, to a pious post-master, in a western village in the State of New York. At that time, no other religious periodical had reached that place; and the people there, had neither time nor place for public worship. The one newspaper was loaned and read through the village for several months until it was nearly worn out. Some months after the arrival of this one paper, the Rev. D. A. C. who had forwarded it, visited the same place, and preached the gospel. During his visit in the place he asked for the use of some religious newspapers, and was told that there was but one in the village. It was produced; but had been handled so frequently that it was scarcely legible. It was the very one which he had sent; and it ultimately excited attention to divine things, stirred up the people to erect a place of worship, and prepared the way for the settlement of a pastor. The pastor has since been removed by death; but the Gospel lives after him; and the village has lately been favored with a precious revival of religion.

Behold, what one newspaper, blessed of God, may be the means of accomplishing! and let no man be too lazy or negligent to distribute among the destitute these attractive heralds of salvation. They are at present beginning to exert an extensive and powerful influence in our land; and they are opposed by infidel, universalist, and anti-trinitarian newspapers, which are coming up like the frogs of Egypt, to cover the whole face of the country. Worldly politicians ought to teach Christians wisdom; and if the periodical press could sustain the American Revolution, revolutionize France, emancipate the Roman Catholics of Ireland, and reform the government of Great Britain; it may, under the guidance of good men, and the influences of the Holy Ghost, be one great means of converting the world.—Philadelphia.

THE BLACK ASTRONOMER.

In the year 1739, and for several years afterward, Benjamin Banneker, a black man, of Maryland, furnished the public with an Almanac which was extensively circulated through the Southern States. He was a self-taught astronomer, and his calculations were so thorough and exact, as to excite the approbation and patronage of such men as Pitt, Fox, Wilberforce, and other eminent men, by whom the work was produced in the British House of Commons, as an argument in favor of the mental cultivation of the blacks, with their liberation from their unholy thralldom.—Lynn Mirror.

Although a civil notice of passengers may not be always inconsistent with christian gravity, yet it is a custom that betrays many of those who make a point of supporting it, into expressions which will not bear the touchstone of truth; and therefore none ought to be made offenders for declining indiscriminate forms of salutation. This insincere manner of greeting is carried so far, that it is not unusual for the general of a besieging army to intimate to the besieged in one time, that if the place be not surrendered in a certain time, no quarters will be given; and in the next, that he has the honor to be his opponent's most obedient humble servant.—Dilwyn's Reflections.

Religious Papers.—We hold it as a self-evident truth, that the professor of religion who does not feel interest enough in the cause of Christ, to take a religious paper which records the events connected with that cause, cannot be in a situation to aid the church in its onward march to millennial triumphs. Ministers of the gospel should look to this. Ignorant professors making poor soldiers for Jesus Christ.—None hang with greater weight upon a church, than those who know nothing respecting its concerns; and who feel no interest in the

great movements, which so remarkably distinguish the age in which we live.—Cincinnati Journal.

VESTIGES OF THE ROMANS IN BRITAIN.

Many of our Roman cities have become entirely wasted and desolate. Silchester is one of these. Cornfields and pastures cover the spot once adorned with public and private buildings, all of which are now wholly destroyed. Like the busy crowds who inhabited them, the edifices have sunk beneath the fresh and silent green sward; but the flinty wall which surrounded the city is yet firm, and the direction of the streets may be discerned by the difference of tint in the herbage; and the ploughshare turns up the medals of the Caesars, so long dead and forgotten, who were once masters of the world.—History of England.

SOULS IN FETTERS.

"O where shall that city stand, whose inhabitants shall traffic in intellectual treasures, and set forth all their new improvements and acquisitions in open day light, without danger of public penalties or reproach? Where shall that happy race of men be born, who shall speak truth with an unbiased soul, and shall speak it freely to mankind, without the fear of parties or the odium of singularity? When shall that golden age arise in Great Britain, in which every rich genius shall produce his brighter sentiments to the honor of God and the general profit of men, and yet stand exempted from common slander? When shall the sacred mines of scripture be digged deeper than ever, and the hidden riches thereof be brought out of their long obscurity to adorn the doctrine of God our Saviour? O that these dark and stormy days of party and prejudice were rolled away; that men would once give leave to their fellow Christians to spell out and read some ancient and unknown glories of the person of Christ, which are contained in Scripture, and to unfold some hidden wonders of his gospel! The wisest of men know yet but in part; and it is always possible to grow wiser, at least, on this side heaven; but public prejudice is a friend to darkness; nor could ignorance and error without this shield, have defended their throne so long among creatures of reason, under the light of divine sunbeams.—Dr. Watts.

The Disadvantage of neglecting Family Prayer in a religious point of view.

In a family, where such worship does not exist, there is, it must be acknowledged, no appearance of religion. If the parent, a case which rarely happens, should be a religious man; he is not seen to possess this character. Should he appear to sustain it in some things; he is plainly discerned not to sustain it in others; and thus exhibits an inconsistent and vibratory course of life, on which the eye cannot rest with either conviction or pleasure. Such a contradictory character can have little influence in doing good to the minds of children. Whatever desirable efficacy it may possess when viewed on one side, it will impair and destroy, when seen on the other.

All professions of Religion, all pretensions to being religious, pass for nothing in the minds even of children, when unsupported by a religious life. But in the neglect of Family Prayer, the children behold their parent live in the continual omission of what their consciences naturally declare to be one of the first duties of Religion. No necessity can be pleaded for this course: no advantage alleged; and no excuse found. How solemnly ought parents, who thus carelessly strip themselves and rob their families of inestimable benefits, to ponder this unhappy course, and to give themselves neither rest nor peace, until they shall have begun a final reformation?

Dwight.

THE TRACT
"MAKING LIGHT OF CHRIST."

We are personally acquainted with several instances in which this Tract has been blessed to the conviction and conversion of sinners.—A few months ago we forwarded a quantity of them to a Baptist clergyman, who writes thus relative to their blessed effects:—"I trust some good has already resulted from their circulation among our congregation. Some awakenings and a few conversions may already be traced directly to their instrumentality, for which I wish to be more humble and grateful."—Bapt. Tr. Magazine.

IMPIETY.—At the late anniversary at New York, a gentleman from Pennsylvania stated, that in the vicinity of his residence, a company of men had associated together, under the title of "The goat society," in contempt of the language of our Saviour, when he refers to the separation which a shepherd makes between sheep and goats, to illustrate the separation which the Son of man will make at the last day between righteous and wicked men.

THE REV. R. HALL'S LAST SERMON.—The circumstances under which his (Mr. Hall's) last sermon was preached, were somewhat remarkable. In the morning he preached, as the papers state, but was so highly dissatisfied with the collection (somewhat less than 20l.), that he said nothing, but took up his hat and walked immediately away. He retired to his study, and in the evening preached a sermon on what he stated to be one of the prevailing sins of Christians in the present day—Covetousness.—Christian's Magazine.

"The disciples," we read, "returned to Jesus, and told him all things, both what they had done, and what they had taught." I think that if we would every evening come to our Master's feet, and tell him where we have been, and what we have been doing, what we have said, and what were the motives by which we were actuated, it would have a salutary influence upon our whole conduct. While reading over each day's page of life, with the consciousness that He was reading it too, we should detect many errors and defects, which would otherwise pass unnoticed."—Payson.

BANK NOTE TABLE.
The following Table is corrected weekly from New York Papers, and shows the value of Bills in that City.

Discount.	Discount.
New York.	Bedford Commer.
*City Banks	do
*L. Island Bank	do
*Dutchess Co.	do
*Lansingburgh	do
*State Bank Albany	do
*Mech. & Farm. do.	do
*Bank of Albany	do
*Com. Bank, Alb	do
Newburgh	do
Catskill	do
*Troy	do
*Farmers, Troy	do
*Mohawk	do
*Geneva	do
*Utica	do
Utica Branch	do
*Auburn	do
*Ontario	do
*Central	do
*Chenango	do
*Rochester	do
*Newburg Br. Ithaca	do
*Jefferson Co.	do
*Wash. & Warren	do
Niagara	do
Greene County	do
Franklin Bank	do
Plattsburgh	do
Colum. Hudson	do
Middle District	do
Connecticut.	
*Con. River Co. Ht'd	do
*Norwich	do
*Bridgeport	do
*New Haven	do
*Mechanics	do
*Hartford	do
*Phenix	do
*Middletown	do
*New-London	do
*Union	do
*Fairfield Co.	do
*Stonington	do
*Thames	do
*Windham Co.	do
*Tolland Co.	do
Derby	do
Eagle	do
Rhode Island.	
*Burrillville	do
*Eagle	do
*Bristol	do
*Commercial	do
*Freeman's	do
*Agricul. & Manu.	do
*Rhode Island	do
*Grafton	do
*Exchange	do
*Franklin	do
*Kent	do
*Landholders'	do
*Manufacturers'	do
*Merchants'	do
*Newport	do
*N. E. Comp.	do
*Narragansett	do
*N. Kingston	do
*Providence	do
*Phoenia	do
*R. I. Union	do
*R. I. Central	do
*R. Williams	do
*Smithfield Union	do
*Do. Exchange	do
*Scituate	do
*Union	do
*Warren	do
*Washington	do
*Warwick	do
*Hope	do
*Village	do
*Cumberland	do
*Woodstock Falls	do
*Centerville	do
*Lime Rock	do
*Mount Hope	do
*Far. & Mech. Bk.	do
*Massachusetts.	do
*Housatonic	do
*Boston Banks	do
*Agricultural	do
*Beverly	do
*Received in payment or deposit at the Banks in Hartford.	
*For the above we are indebted to the Connecticut Courant.	

VALUABLE BOOKS.

MEMOIRS OF MRS. JUDSON, Pocket Edition.
Malcom's BIBLE DICTIONARY.
Sabbath School CLASS BOOK, by E. Lincoln.
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HINTON ON REVIVALS.
CHRISTIAN'S LIBRARY.
BIBLES and TESTAMENTS, very cheap—
For sale at reduced prices, dozen or single, by
D. F. ROBINSON & CO.,
next North Eagle Tavern.
Also for sale as above,
Sabbath School, Theological, Classical, and School Books.
July 2.

HARTFORD MUSEUM.

THE undersigned would respectfully inform his friends and the public, that he has taken the Hartford Museum under his direction, (and doubting not that his exertions would be suitably rewarded) has at great expense, refitted the same—arranged the curiosities in new and elegant cases, and made several valuable additions, among which, are a number of Paintings; about 50 very elegant Engravings; a Cosmorama with views in Hindostan, representing the manners and customs of the Hindus, and some of the principal streets in Calcutta; a Telescope; a Camera Obscura; War Clubs, Paddles, &c. from the South Sea Islands; Minerals; a living Rattle Snake, caught at the den where Putnam killed the wolf.

Also, a SOLAR MICROSCOPE, of the highest magnifying power, made expressly for the use of the Museum. No pains or expense has been spared in bringing this instrument to the greatest perfection possible. A spacious room has been fitted up for its exhibition, with black walls, and a concave screen. Here millions of living animals may be distinctly seen in a single drop of milk, blood, rain water, &c. and in vinegar, they are from two to five feet in length; a wing of a fly from 10 to 30 feet, and other objects in proportion.

Mr. SWIFT, an experienced artist, is now located in the Museum, and intends to devote his time and talent in taking portraits for those who may patronize his exertions, and in executing fancy pieces for the Museum. He will wait upon his patrons either at their dwellings or at his room, at which place specimens of his art may be at any time examined. The full value given for Natural and Artificial Curiosities, and donations gratefully received by the proprietor.

CALEB WRIGHT.

Hartford, July 2, 1831.

TO LET.

THE Room recently occupied as an office by the Town Clerk, in Pearl, a few doors from Main-street, on the premises, or at the Printing Office of PHILEMON CANFIELD.

PETER PARLEY'S GEOGRAPHY.
INTENDED FOR THE USE OF CHILDREN.
IN PRIMARY OR SUMMER SCHOOLS.

H. & F. J. HUNTINGTON, Booksellers, Hartford, Publish and keep constantly for sale, this valuable little book, containing nine Steel Plate Maps, and seventy-five Engravings. For sale, also, wholesale and retail, by all the Booksellers in this State, and the principal ones in the neighboring States. Merchants and Teachers can be supplied with the work on the most liberal terms, either by the Publishers, or the Booksellers in their respective neighborhoods.

THE JOURNAL OF EDUCATION, edited by WILLIAM RUSSELL, Esquire, says: "The work is well calculated to assist the purpose for which it is written, viz: to teach the first steps in Geography. Such a work is much wanted, there being no one, either expressly designed for, or suited to this end. There are several valuable works for more advanced scholars, but none that is calculated to help the child easily and agreeably over the somewhat difficult grounds which lie between the primary reading lessons, and this popular and useful portion of juvenile study."

The neatness and clearness of the Maps, the abundance of the illustrative cuts, and the free and colloquial powers of Mr. Parley, together with the attractive qualities of the white paper and large print, are calculated to make the book a favorite with pupils, and we trust, with their teachers. It appears to us that school which have the use of a book like this, must profit by it the more rapidly and thoroughly progress of its pupils, and we are sure every thing which promises advantage to youth of importance, we commend this book to them, who, with ourselves, are interested in the cause of education."

Extract of a letter from Mr. Allen Fisk, Principal of the Walnut Grove School, Troy, N. Y.

As the successor of "PETER PARLEY'S" Geography, for small children, the "MATE BRUN SCHOOL GEOGRAPHY AND ATLAS," from the same press, will be in its proper place. Whenever this is introduced, the latter will immediately follow. The same freshness of description and vividness of narrative continue to charm the young student and enlighten his task. He immediately recognizes his old story-telling friend, and sits down to his lesson, as he would to a tale from the lips of the kindly old gentleman himself. We have had the book in our hands ever since it issued from the press, and know of no one else who would willingly exchange it.

Teachers and all persons interested in education, are respectfully invited to examine the book, for which purpose, copies will be gratuitously furnished.

June 21.

EXCHANGE BUILDINGS

J. W. DIMOCK,
MERCHANT TAILOR.

HAS just received a further supply of goods in his line, consisting of Cloths, Cassimeres, Vestings, Children's Cloths, Bombazines, Drillings, Eminent, Velvets, Cravats, Handkerchiefs, Socks, Shirt Bosoms, Collars, Gloves, Suspensers, together with every article of trimmings usually kept by the trade.

N. B. Garments made at short notice, and particular attention paid to cutting custom.

All orders thankfully received, and faithfully executed.

June 17th.

NEW BOOT & SHOE STORE.

SYLVESTER WILEY,
WOULD inform the public that he has taken a Store on Main-street, nearly opposite the New Baptist Church, where he intends keeping a good assortment of BOOTS & SHOES, of his own manufacture, which he will sell at Wholesale or Retail, at the lowest cash prices.

ALSO, FOR SALE,
STOCK & FINDINGS of different kinds.
Hartford, June 11, 1831.

ÆTNA
INSURANCE COMPANY.

Incorporated for the purpose of Insuring against LOSS and DAMAGE by FIRE only, with a Capital of

200,000 Dollars.

SECURED and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so certified that its capital is not exposed to great losses by sweeping fires.

The office of the company is kept at the door of Treat's Exchange Coffee-House, No. 20 street, where a constant attendance is given for the accommodation of the public.

The Directors of the Company are:
Thomas K. Brace, Joseph Pratt,
Henry L. Ellsworth, George Beach,
Samuel Belden, Stephen Spencer,
Samuel Tudor, Oliver D. Cooke,
Henry Kilbourn, James Thomas,
Griffin Steadman, Denison Morgan,
Joseph Morgan, Haynes L. Porter,
Elisha Dadd, Elisha Peck,
Jesse Savage.

THOMAS K. BRACE, Presid.

JAMES M. GOODWIN, Secretary.

Hartford, June 21.

DR. D. S. DODGE.

HAS removed from Fairfield to this city, and taken the office in Prospect Street, recently occupied by Dr. Cogswell, deceased.

REFERENCES.

His Excellency Gov. Tomlinson, } Fairfield.
Hon. Roger M. Sherman, }
Isaac Bronson, Esq. }
Professor Silliman, } New-Haven.
Eli Ives, M. D. }
Jonathan Knight, M. D. }

Hartford, Jan. 22, 1831.

THE BIBLE DOCTRINE OF

TEMPERANCE.

A Sermon delivered in the Baptist Church in this city, May 23, 1831, by
Rev. Gustavus F. Davis.

THE above Sermon is just published, and for sale at the Book-store of H. & F. J. Huntington, and at the Baptist Tract Depository, kept by J. W. Dimock. Price \$3, per hundred, \$1 20, per dozen, 12 cents, single.

Hartford, June 4, 1831.

HYMNS OF ZION.

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CHURCH MEMBERS' GUIDE.

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